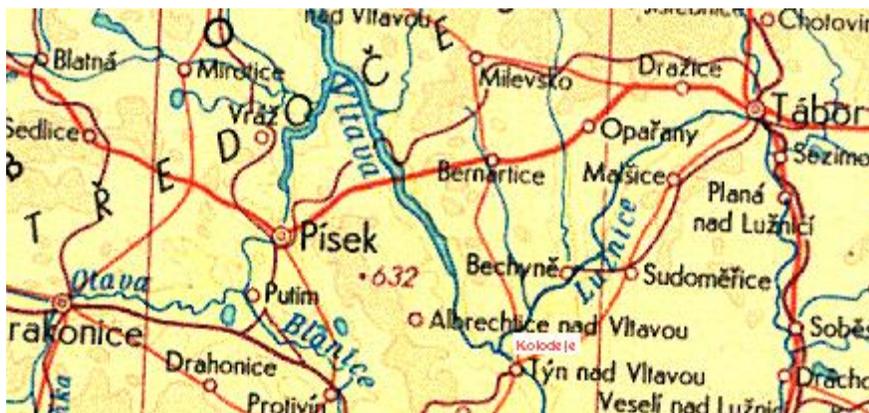


How the castle and the parish of Kolodeje arose



During the reign of King Ladislav II in the year 1500, the region where today lies the parish of Kolodeje was completely deserted. The hut of the ferryman and a watering place for the cattle were the only building and became the origin of the parish; the farm as well as the fortification came only in the course of time. The river crossing and the inn belonged initially to the Estate Breznice, which earlier belonged to Bechyne and then became part of Tyn.



View from a doorway in Tyn 1958

All villages of the region were bonded, that is, they belonged to an estate of which the inhabitants were subjects and formed effectively its living inventory. There were two kinds of fields: The so called estate and the fields of the peasants. The estate comprised the fields of the overlord, they were free and were leased by the master; they had an area which could be ploughed in one day. In contrast, the land of the

peasants were bonded fields which were leased to the bondsman under arbitrary conditions.



Chatting outside Tyn's church 1958

The farm Breznice and the fortification with the same name belonged to the Count Stefan of Stramberg and subsequently to the nobleman Vchyna of Mlikovice, whose successors owned Breznice right into the 16th Century.

The ferryman and innkeeper at the bank of the Luznice between the villages of Hosty and Tyn were bonded to the Breznice nobleman from Mlikovice and it remained like this until Breznice was sold to the Tyn nobleman, the Family of Cabelicky of Boutice.

The parish of Kolodeje was founded around the year 1570. Its initial name was Kalady. After some time - probably due to the influx later of hundreds of Jewish inhabitants - the earlier used name Kaladey became accepted. Later on it, became Kaladeye and was finally, in the second half of the 19th Century, changed to Kolodeje.



Lane in Kolodeje 1958

Among the inhabitants, the name remained unchanged until the present day, especially among old people who call it Kalady. Thus, it was Kaladey in 1657, Kalady in 1655, Kallady in 1670, Kaladi and Kalladye in 1678 and even Kalladiieg in 1713.

The village Kalady was also called after the estate and the fortification, respectively, which the Czech nobleman Gabelicky of Sontice erected. He was the son of the owner of the castle and the estate Tein, the knight Johann Cabelicky (died 1567). The mother of the founder of the fortress Kalady was Kryselfa, the daughter of the Czech nobleman Berka of Duba.

The fortress was erected on the right shore of the river Luznice in the form of a square, surrounded by an entrenchment and a drain, which was filled by the water of the river Luznice (whenever there arose danger).

Prior to the construction of the fortress, either the father Adam of Cabelicky or the grandmother of the nobleman Adam, Johanna Cabelicka, daughter of Albrecht Rendl of Usava, owned an estate on the right shore of the Luznice near the crossing.

The family of Cabelicky of Sontice was very old and its name is Old-Czech. They were initially Wladikas and became later knights and noblemen. The name Cabelicky originates in the estate Cabelice not far from Kacov. The coat of arms of this family was the wing of an eagle and a yellow claw in a red field. Descendants with this name were still living in earlier centuries in Bohemia and Württemberg. The first of this family, who resided in the fortress Cabelice in 1395 was Page Hroch of Sontice and Cabelice. His successor at the time of Eneas Sylvius was Johann Cablicky (he was in 1447 among those who held a meeting in Benechan about how King Ladislav - at that time still a child - should behave and who should advise him).

The Knight Johann Cabelicky was a loyal follower of the King Georg of Podiebrad and the highest minter of the Kingdom of Bohemia.

Soon after the construction of the estate and the fortress, first the right bank, later also the left bank of the River Luznice were settled. At the time when Kalady was started, its immediate neighbourhood was already inhabited. The founder of the fortress, Adam Cabelicky, had three brothers Prokop, Albrecht and Karl. Their father Johann Cabelicky distributed his property between them: The eldest, Prokop, received the estate and the fortress Tein, Albrecht received Podbos near Opavany, Karl the estate Zigmuntice (called Zimumtice) and Adam Kalady. The estate of Kalady also included Donbrava, Tuklesy near Zvikov and Vesce near Luznice, moreover the estate Hartmanice, Kurskov, two ponds above Zimumtice: Umiachova and Farsky.

In 1587, Adam sold the farm Kurskov and both ponds to his brother Karl for 200 60-Czech Pennies. They were rather far away from his residence. However, he bought soon afterwards estates closer by in Netechovice with the forest Celibi from Jost Hozlauer of Hozlau (for 250 - 60).

After Adams' death, his wife Barbara, born at Budkov, inherited all his property. This estate included the village Netichovice, Donbrava with a mill on the Moldau, Vestec, Tuklesy and the bridge over the Luznice.

After the death of Barbara Cabeliska, all of it was to pass on to the brothers Cabelicky and the family Podborsky. At that time, the members of the two families fought over the inheritance.

Johann Cabelicky took over Sontice. He paid his brothers, the sons of Albrecht of Podbori 13,000 60 Meissner money in 1616. In the year 1625, Jan Cabelicky sold the fortress Kalady with the estate, the mill and the bridge, the villages Donbrava and Vestec to Johann Mencilius of Kolsdorf, a magistrate. Mencilius of Kolsdorf was the secretary of the chancellor of King Rudolf II, of the Czech nobleman Zdenek of Lokovice, who was a dedicated Catholic and supporter of the two known royal governors Martinic and Slavata and publicly opposed the Czech Estates.

When King Rudolf II, under the influence of Vaclav Budovec z Budova, was persuaded to extend religious freedom to the Czech citizens by the manifest of the 9th July 1609, Mencilius of Kolsdorf was among those who as high royal officials and strict Catholics refused to sign the document.

In 1609, there occurred a revolt of 4000 peasants in the districts of Bechyne and Prachen. Their leaders were small noblemen, equally poor like themselves. They rose against the Catholic and Protestant nobility, because they could not and did not want to sustain any longer the suppression. Mencilius handed in 1627 Kalady over to Johann de Vitte from Lilienthal, Podbori and Opavny, a citizen and merchant in the Smaller Prague City, servant of his imperial majesty.

This Johann de Vitte was an extremely rich man in view of the fact that he and several men of his kind had leased for one year all mints in the kingdom of Bohemia and on the Enns in Austria for 6 million Gelder.

Previously, at the time of the uprising after the lost battle at the White mountain, he had been condemned and then again pardoned, so that he only had to pay 700 Florins (*Rhein* florins) to the Collegius nobilus at St. Jacob. (Admonishing list on St. Georg Day 1631). It is also known that Johann de Vitte loaned money against interest.

Already in 1628, Johann de Vitte sold the fortress Kalady together with Netechovice and other communities to Isaak from Brandenstein and his wife Johanna for 18,000 60. They had a son who later on inherited Kalady. This son placed Kalady heavily in debt. Eventually, he left for Holland and Kalady was auctioned. In this way, the property passed on to the own son of this Johann Joachim, Johann Stastny Brandenstein from Oppurk and when he died in 1692, the inheritance, by a curious game of fortune, reverted to the father, Johann Joachim, who in the meantime had returned from Holland. After the death of his son, Johann Joachim held the estate Kalady until 1704, that is, for another 12 years. He then also died.

As has already been mentioned, Netechovice was prior to 1586 in the possession of Jost Hozlauer from Hozlau; it was bought from him by Adam Cabelisky and was attached for the following years to the estate of Kalady.

Hieronimus of the family Hozlauer founded the fortress Hnevkovice and his father Sebastian owned the farm Bzi.

The Hozlauer family were an old knight family which came from Austria to Bohemia and owned in the South several estates. The titles book of 1534 mentions the names Heinrich and Wolf Holzlauer. Wolf died in 1552, Heinrich in 1560, Georg in 1564. Wolf and Heinrich were buried in the monastery at Bechyne in 1560.

The origin of the farm Homole is also connected with the village Hosty. Half the village Hosty was leased by King Otakar Premysl II to the community Bechyne, the remainder with the farm Homole belonged to Moldautein. I do not know in what manner Zdenek Malovec from Malovice acquired half the village Hosty; in any case, he sold Homole in 1546 to the farm Driten.

What a fate had this master of Homole in the first half of the 16th century when he did not succeed to find the treasure buried in the slopes of Homole. When the ground for the road from Kalady to Hosty was being prepared, the workers discovered in the slopes vessels full of silver coins. The amount of money was surprisingly large and at

the time, during which this money circulated, it was without doubt an immense fortune.

Some of the coins were white pennies of the time of Ladislaus II, who ruled in Bohemia in 1500; others were of the time of the government of Habsburg's Ferdinand I, who ruled in Bohemia since 1526.

The first coins had on one side a plastic image of the Czech crown with the inscription *Wladislaus secundus, Dei gratis rex Bohemiae* and on the other side an image of the Czech lion with the inscription *Grossi Pragenses*.

The other coins had the same image but the inscription bore another name, namely that of King Ferdinand I, *Ferdinandus primus*.

As it was already a custom at such occasions, the treasure was stolen by the workers and the coins carried away in all wind directions. Only a few reached the school collection in Kolodeje by the grace of Mr. Ad. Spet.

Later on, the buildings of Homole were so rundown, that they could no longer be inhabited; hence Cardinal Harrach allowed in 1636 the town Moldautein to repair the farm Homole and Jaroschovice.



Tyn's church 1958

The indebted town *Moldautein* was forced in 1660 to sell the farm Homole. It was bought for 500 florins by the director Matias Kröner. When he died, it passed on to his heirs. These sold Homole again in 1685 for 620 florins to Mr. Sykova from Lacinovo. The new owner Sokova was a debtor of the Baroness Alosie Brandenstein, from

whom he had borrowed 700 florins. Due to this debt, the baroness, who then lived in Kalady. eventually came to own the farm Homole.

After four years, Homole was sold for 450 florins to Peter Kodytek, a citizen of Budweis. Subsequently, the farm came into the hands of Ferdinand Stampach. By a marriage contract, Franz Schumann, captain of Volyn, inherited Homole and sold it again in 1734 to the Baroness Cratislav, neé Slik, who allotted it to the group of the communities of Moldautein; in this manner, Homole became attached to Kalady.

The farm Homole as well as the community Kalady belong to the Rectory Chrastany, which has existed since 1350.

In 1836, the farm Homole was again almost ruined, whence Count Karl Vratislav ordered all administrative and accommodative buildings to be torn down and reerected in an Italian style. The work lasted two years. The farm had two entrances, over which was written

This farm, Holole, was ordered to be built by the Count Karl Wratislaus for his own usage and welfare.

Above the second gate was the chronography by Professor Weber, the later provost:

Carolus Comes a Bratislaw has sibi erexerat aedes.

Both inscriptions have already become unreadable these days and only remnants of letters allow to guess where at one time the inscriptions decorated these gates.

Soon after the reconstruction of Homole, tree-nurseries were established which supplied the neighbourhood with fruit trees.

Vesce

Vesce. a village which was most of the time called Cabrov, belonged until 1260 to the dominion Bechyne and to the bishopric Prague. At this time, Bechyne and its environment belonged to Prague's bishop. In the same year, the community Vesce and at the same time also Bechyne came into the possession of King Premysl Otakar II, who had received them after a quarrel from Bishop Johann.

In the years 1510 - 1543, Vesce belonged to the region, which then was ruled by the Wladikas of Mlikovice. The owner of Moldautein acquired Vesce and the river crossing with the inn, as has already been mentioned above, from the successors of Wladikas Majnus of Breznice . After the subdivision of the Tein property, Vesce

came into the possession of Adam Cabelicky, a knight who held the fortress Kalady (1608), while Breznice was sold by Prokop Cabelicky, the brother of Mr. Adams, already before the year 1589 to Peter Vok of Rosenberg, master at Bechyne. Since this time, Vesce belonged for ever to Kalady. The community Tuleky, which is always mentioned in connection with Vesce, was allotted after the death of Adam Cabelicky, that is, in 1612, to Rotkostelec; after 1662, also Orlik was added.

The legend, by which Vesce is supposed to have had a glorious past, unfortunately just remains a legend; it has been impossible to discover details, which the tradition would have really confirmed. A confirmed fact is only that the foundation of Vesce occurred far in the past, whence it is the oldest village in the region.

In the sense of what has been said before, the legends about this or that, which is supposed to have taken place in Vesce, is in now way supported by facts, because the lists of localities and cloisters do not display any indications. However, it is not excluded that the stories regarding Vesce should actually be ascribed to the fortress Kalady.

When and at which occasion Vesce was renamed Cabrov can no longer be ascertained. There exist several suspicions and many phantastic ideas. For example, the name Cabrov is to be a rearrangement of the letters of Cahlov. Another version derives the name Cabrov from the German Zauberdorf.

The last mentioned name may certainly only be a play with words as a joke, because it cannot be imagined that this village could receive such an unusually beautiful name in view of the fact that it neither by its position nor its buildings excels others in the neighbourhood.

If we were to approach seriously the question regarding the origin of the name, we would arrive at the insight, that the name Cabrov arose in the village as a criticism of the prevailing communications and is derived from a verb, which people use rather often and appropriately summarized the situation. *Cabrati* means wading through mud.

Solitary buildings behind the creek Bilinka, called Bronsek, have the real name Rosin, as its also cited in the Bechine coat of arms.

These buildings received the name Rosin after their inhabitant at the time, who was the game keeper on the great landed property Paarov and a Russian. Accordingly, it is *Rusin, Rosin*. This refugee Russian settled here and his progeny lived then also in Kalady.

The history of judaism in Kalady

From the 17th Century until the present day, the history of Kalady is closely linked to the history of the Jews, especially in Southern Bohemia. For this reason, the author, as he deals with the history of Kolodeje, may not exclude those inhabitants of the Parish of Kolodeje, who for 200 years were the majority of the total population. For this reason, with respect to this peculiarity in Bohemia's history, I add the story about the Israelitic population as a special chapter.

In 1681, the Jews settled in Kolodeje in large numbers. None were there before; the reason for this migration was the anger of the citizen of Moldautein, which they felt against the Jews due to the plague, which in 1680 appeared as an epidemic in the region. The inhabitants of Tein charged the Jews with the appearance of the plague and the public opinion was eventually also confirmed by the office of the ruler, which imposed on the Jews cruel punishment.

All Jewish families were expelled from the town and their houses were sold against their wishes.

The epidemic raged everywhere without mercy, not only in Tein but also in other towns many people died on the streets and in the houses. For example, in the town Tabor, entire families died. The servant Drazicky, who had been condemned to death, was released in order to bury the dead. The citizens of Tabor wrote about this on the 22.10.1680 to the Royal Tribunal.

Nevertheless, the good man did not escape execution. As the epidemic approached its end and all bodies had been buried, he was beheaded on 24th September 1681 in one of the suburbs of Tabor.

At the same time, during which the Jews were evicted from the town, Johann Brandenstein owned Kalady. He lacked money too often and since the Jews had to pay dearly for the protection offered, he was pleased to let them settle there, sold them building plots and, as their number had increased so much that they already required a synagogue, he built for them in 1695 a magnificent one, in which the rabbis and teachers could live.

Inside the synagogue was a decorated altar, in front of it a table with an embroidered cloth and around it an iron grid.

For the male faithfuls, there were benches along the walls and rows of them at the centre, for the women a gallery upstairs with a special entrance. Decorated thoras were stored in the tabernacle.

The number of the Jewish inhabitants gradually exceeded that of the Catholics and in 1784 - that is, 100 years after the initial immigration - 80 Israelitic families lived in Kalady. The rabbi in Kalady was not only responsible for the village, he also ruled over all of Southern Bohemia (that is, Tabor, Budweis, etc.).

In 1784, the District Rabbi Nathan Steckel is mentioned, who with the schoolmaster Aron Glockau performed the duty of the godfathers, by whom newly born children received their names.

The mortality of the Jewish inhabitants of Kalady was remarkable. On an average, there died during normal times 5 persons each month; however, when there was a measles epidemic in the country, there were monthly up to 25 funerals.

The registered cause of death during normal times was mostly tuberculosis, dropsy and also bone tuberculosis.

The laws for the Jewish part of the population were rather cruel, viewed from today. In the first place, one of them stopped the marriage of Israelites. Such a legal limitation of valid marriages led, of course, to secret ones, which, while blessed by God, were really legally invalid - even punishable.

The law of the 16th October 1726 ordered that Jews, who had already been married on the day of its announcement, must be entered in the official lists as *Patres Familias*, that is, from their families only one son, and indeed the first born son was allowed to marry in the country; the other sons had to emigrate before their marriage. Infringement of this law was punished by thrashing and eviction.

The total number of these *Patres Familias* was restricted in Bohemia to 8,600 and they were only allowed to reside in those localities in which they were tolerated in 1725. As long as a *Pater Familiae* was alive, only his first born son was allowed to marry and never the other sons or grandsons. Under all conditions, these had to wait until a married childless Jew died or they had to serve as soldiers for many years or work as a peasant for 3 years.

But also then, when all the conditions had been met, the bridegroom and bride had to prove beyond doubt that they owned at least 300 florins.

A special law ordered that the houses of the Jews, in order to distinguish them from those of the Catholics, had to be given Roman numbers.

Until the year 1787, the Israelitic families had no family names, so that, for example, there lived in Kolodeje a merchant, who was only called Abraham and his wife Chaja;

in House X, there lived a bootmaker Abraham with his wife Ester and two sons Abraham and Jakob and daughter Ester, in House XXXII a merchant Markus Simon with his wife Perle and his son Lebl, in House XXXV the policeman Abraham Lebl, in House XVI the tailor Salomon Thomas, in House III the clerk Jacob Markus with his wife Chana and Aron Herschl, in House LX Marcus Michal with his wife Rifka, in House VI the lawyer Simon Refrist with Mirian and the second inhabitant was the teacher Simon Joffe, etc.

There were altogether 85 houses in Kolodeje with Roman numbers, all of them inhabited by Jews. Since every Jewish family had many children, the houses were overcrowded. During the 18th and 19th Centuries, 600 - 700 Jews lived in Kolodeje.

In order to avoid mistakes, it was decreed that every house father had to give his family a surname (Decree of 23. July 1787, Blasek, Volume V, page 425). The same decree indicated that the names unconditionally had to have a German sound and could never be changed again. A choice of names was offered which had to be followed strictly. Nevertheless, everyone could select from the list a name which they liked best.

From the first of January 1788, records had also to be kept in German. This stage - the so-called Joseph Period - was altogether directed strongly against Czech tradition. The motto of this period was:

One realm, one language, and this language is German.

Certain deviations from this decree, as concerns the choice of surnames, with some Israelites adopting also Czech names, arose mostly for economic, that is, business reasons. However, these were rare cases. (Cf. the Court Decree of 12th November. 1787, according to which such transgressions were punished.)

Since this time, there exist in the records the names of the families which are known today.

For a convenient survey, the names of the owners of houses with Roman numbers in the year 1800 are presented below with the names of the Jewish owners and the names of today's owners with Arabic house numbers

Roman Number	Name	Arabic Number	Name
I	Fürth Michl	114	destroyed, Garden Krisz
II	Lustig Isak		früher hospital,

	Löwy Jacob Joachim		then destroyed,
	Prager Aron		now fire brigade
III	Studnicka Isak		
IV	Stein Wolf	122	Vlaskova Marie
V	Fried Eliatin		destroyed
VI	Joffe Simonn		descstroyed
VII	Stampf Zigmund	125	Mautner
VIII	Schönbrunn Aron	126	Vedrova Marie
IX	Kaff Abraham	119	"
X	Kafka Markus		
	Parizek Samson		
	Kafka Izaias		Jelinkova Eleonora, Lonos Vaclav
	Kafka Ezechiel		
	Marbach Abraham		
	Marbach Jozef		destroyed
XI	Schwarz, Abraham	130	Spet Adolf
XII	Nosal Joseph		
XIII	Fried Veit		primary school
XIV	Knöpler Benedict		
XV	Schwarz Benedict		
XVI	Löwy Isak	131	Basovna
XVIII	Diamand Aron	134	Pisecky in Rom, shaver Fiala
	Pisecky Joseph		bootmaker Cermak. F.Bilez, Jul.Stamfer
XIX	Stampf Urban		garden of Mr. Kucera
	Stampfer Zigmund		
	Stampfer Abraham		
XX	Koch Salomon		destroyed, now garden of Mr. Radok,
	Krampa Wolf		slaughtering yard of Mr. Josef Svec
	Mautner Seligman		House of miller Secky
	Stampf Samuel		
	Fässler Marcus		
	Mautner Samuel		
	Marody Isak		
XXI	Schuster Bernard		
XXII	Landner Rafael		
XXIII	Anserlik Joel	139	House of miller Secky

XXIV	Kopelmans (no surname)		burned down
XXV	Jacob (no surname)		
XXVI	Weiszman Joachim	140	Svec Josef
XXVII	Epstein Elisabeth	141	"
XXVIII	Mostny Mojzis	142	Zemlickova Frantiska
XXIX	Modry Joachim	29	Rehak Rudolf
XXX	Füth Joachim	143	Taibner Ferdinand, J. Hislka
XXXI	Prisinger Bernard		destroyed
XXXII	Späth Marcus	150	Vomacka Joseph
XXXIII	Stein Jacob	144	Kucera R., lodgings of teacher J. Dvorak
XXXIV	Ehrlich Moises	145	Kucera Rudolf, inn
	Pick Aron		
	Kaff Samuel		
XXXV	Synagogue	110	Vogl Rudolf, inn
XXXVI	Stampf Zigmund	124	Kubicek Jan (opposite mansion)
XXXVII	Löwy Joachim	114	Jewish school, V. Kda
XXXVIII	Mautner, Jacob	111	Bunea Karl basketmaker
XXXIX	Neumann Marcus	83	Vlasek Ambrov
XL	Mautner Veit	118	Jiska Jan
XLI	Stampf Zacharias	119	Dvorak Vaclav
XLII	Stampf Samuel	144	Kucera Rudolf, inn
XLIII	Mautner Elias	116	Bunes F., postman
XLIV	Fried Marcus	157	Radok Viktor, store
XLV	Marody Josus	122	Vlaskova Marie
XLVI	Stampfer Samuel	117	Jiska Jan
XLVII	Marbach Karl	154	Radok Bernard (died in Theresienstadt aged about 100)
XLVIII	Kafka Israel	153	Radok Bernard
XLIX	Erle Isak	154	Radok Bernard
L	Koch Isak		
LIII	Bäcker Löbl	67	Vogel Rudolf (next to school)
LV	Stampf Zigmund	66	primary school
LVII	Schuster Israel		
LVIII	Parisek Anna		
LXII	Kopperl Josef and Markus		
LXVIII	Frey Urban	70	mansion

	Frey Rebeka		
LXX	Löfler Moises	32	Mrazek Jakob, bootmaker
	Radok Habakuk	157	Rehak Fr., village headman
LXXIII	Löwy Abraham		
	Kohn Abraham		
LXXV	Wiesmaier Urban	22	police headquarter
	Löwy Isak		inn
LXXIX	Löwy Joel	79	Vogl Rudolf, colonial F. Jiskas
LXXX	Stampfer Benjamin	24	inn, J. Svec
LXXXV	Frei Jacob Bernard	70	mansion

Among the faithful, probably the District Rabbi Samuel Lob Kander and the Rabbi Jacob Mahler received special esteem. The Jews erected on the local cemetery a monument in Gothic style to Rabbi mahler with the inscription:

Jacob Mahler, District Rabbi of the Budweis and Tabor districts, died 29th of the month Adaru in the year 5267 (1867).

He loved his country and was as devout as our ancestors. He was active in Kalady and in the districts Tabor and Budweis from 1817 tyo 1867. He was known as a great scholar and bible researcher. His wisdom was outstanding and his knowledge greater than that of the other scholars; he was esteemed as a son of the parish, in which he was active. Amen.

Rest here in the house of God



In the Kolodeje's Jewish cemetery 1958

Initially, the Jewish cemetery was quite small, but it was extended later on. Some of the monuments on the graves display Hebrew inscriptions, the later ones are in German and the latest in Czech. As regards their form, the old monuments are plain plates, the newer ones have tasteful decorations. The monument of the family Pisecky was built in Italy and transported to Kalady. It is made out of beautiful marble.

A black decorated carriage, the work of a local artisan, transported the bodies of the dead. On the southern slope of the cemetery, there grew three ancient oak trees. However, what the weather could not destroy, the hoe of the fisherman Womacka has completed. It was also the fault of the greedy head of the Jewish community Kolodeje *ros hakohol* Adolph Späth. On Karwednesday, when everyone should become aware that he is ash and becomes ash, these trees looked for the last time from their height onto the cemetery covered with snow. The sound of the saws informed the entire neighbourhood that the witnesses of the founding of the one hundred years old cemetery no longer existed.

Memento mori!

We will now look back 120 years to the Jewish hospital in House II. It was established by the testament of the widow Cecilie Lustig. After her death, the entire building was to become a hospital. We cannot ascertain today how it functioned and when it perished. House XXXV was in the possession of the community. It was inhabited by people, who received money from the Jewish community as well as by beggars. (It is today an inn underneath the synagogue.)



Chatting in Kolodeje's street 1958

For example, in 1784, it housed the Parish policeman and synagogue servant Löbl Abraham, the teacher (Buchr) Mendel with his wife Diene, Sekl Joachim with his wife Sarah, Marcus Michl with his wife Rifka, Joachim Samson with his wife Chaja and, last of all, Benedikt Isak, a certain poor man, called the bundle carrier by everyone; he was not able to conduct on his own a business and therefore was engaged in fetching for his more lucky fellow-believers to their stores in Kolodeje material, they had bought in the neighbourhood. The reward for his carrying effort was small, but he was frequently rewarded for it by swearing. Although the invective *bechaijm chamour* - stupid ass - fitted well the poor bundle carrier, it was hardly in harmony with God's command:

Love thy neighbour like yourself: *Voohafto lerejecho komoncho.*

I am sure that it will be quite interesting to talk briefly about the mode of construction of the Jewish buildings. The houses did not have a yard. Most attention was given to the largest room, called the magazine. In the magazine, every *balbos* - family father - in Kalady spent most of his life. Such magazines, in which in most cases the entire fortune was held, were vaulted and also otherwise well protected against fire.

Here is an example how such a construction took place: In 1807, at the time of the Duke Karl Bratislaus the office of the Chairman in Kolodeje sold to Elias Mautner a building site on the meadow beside the road to Moldautein for 120 florins.

Mautner had promised that he would, in addition, pay 10 florins annually into the office of the administration (that is, 2 florins 30 Kreuzer every quarter). The bricklaying work was allotted to Jacob Bunes; moreover, there worked at the site the carpenter - art expert *secmajsti* - Jacob Sobisek. The brick work including materials cost 1100 florins, the carpenter received 317 florins and for the two ovens Mautner paid 29 florins.

The layout of the House XLII was recorded and signed by the higher administrator Kuhl, Justice Frauenfeld and Actuarian Parizek in the presence of the Village Mmayor Zakostelecky. The record was presented to the court of justice of the Eestate Kalady for entry into the register.

This court of justice operated in Kalady until 1850 and its last head was the powerful administrator Thomas Wurm.

The handing over of the register to the newly established district centre in Moldautein and the transit from the times of the Robot and subservance to the times of civil liberty was noted after 1848 in the register by a lapidary conclusion:

Concluded Kalady 2.6.1850
Josef Ptacek
Justice

This was the last line under the patrimonial power of the law.



Victor Radok's wife, Alfred Radok's mother chatting on the street 1958 in Kolodeje

The Jewish holidays were always quite exhilarating. The duration of a celebration could not be measured in hours, but days. The autumn festival *seminy aceres and simchas thora*, which is similar to our church festival, started already the evening before with a festive procession and illumination of the entire parish. A procession with many people moved through the streets, carrying coloured flags and accompanied by a strong Turkish band; many inhabitants of Kalady moved about happily and excitedly.



Walking uphill near Victor Radok's House 157 1958

On the next day, during the *simchas thora*, dedicated completely to the goddess Terpsichora, people danced until the first cocks crow.

Then again, at the time of the *Purim*, similar to our carnaval, it became very noisy.

Old and young people, men, women, *roken*, *balbos*, *naar*, *besulch* and *isch* (old man, family father, young fellow, maid and married woman), all in a colourful crowd, most of them in biblical clothes, formed groups which represented scenes from the bible.

The serious scenes vanished and in the evening followed humorous ones, which had rather little in common with the bible.

What about Jewish marriages? They did not only concern the marrying couple, but the entire parish, indeed for two days and nights. Prior to the wedding, a joyful engagement took place within the family with congratulations in the form of ancient customs. A cup was wrapped in a very pure cloth and shattered while people shouted *Mazltov! Mazltov!* (God bless).

The fragments of the cup, called *kchaleserbile* and supposed to bring good luck, were not only presented to the *chusm* (bridegroom), but also to the *kchale* (bride) and all people present (of course, only in as far as there were enough fragments). It happened frequently that, for example, there were twenty guests, but only half as many fragments. In that case, only the *baldoover* (rich and highly esteemed) received one and a poor devil just did not receive anything. Depending on the number of the fragments, the future of the marrying couple was predicted to become lucky or less lucky.

There were no weddings without a noisy band. Already on the eve, the band moved through the town and played in front of the houses of other wedding candidates. The female friends of the bride visited her and accompanied her with music to an inn, where the assembled parish danced and amused itself, while the bride returned home, because she was indispensable at the festive table among the friends of her family.

On the wedding day, the bride sat in a specially prepared armchair and let her beloved decoration - her tress - be removed according to an old custom; instead of it, a decorated bonnet was placed on her head. After this ceremony, while the band played, the married women guided the bride to the synagogue. Immediately on return of the band, also the bridegroom was conducted there by the men.

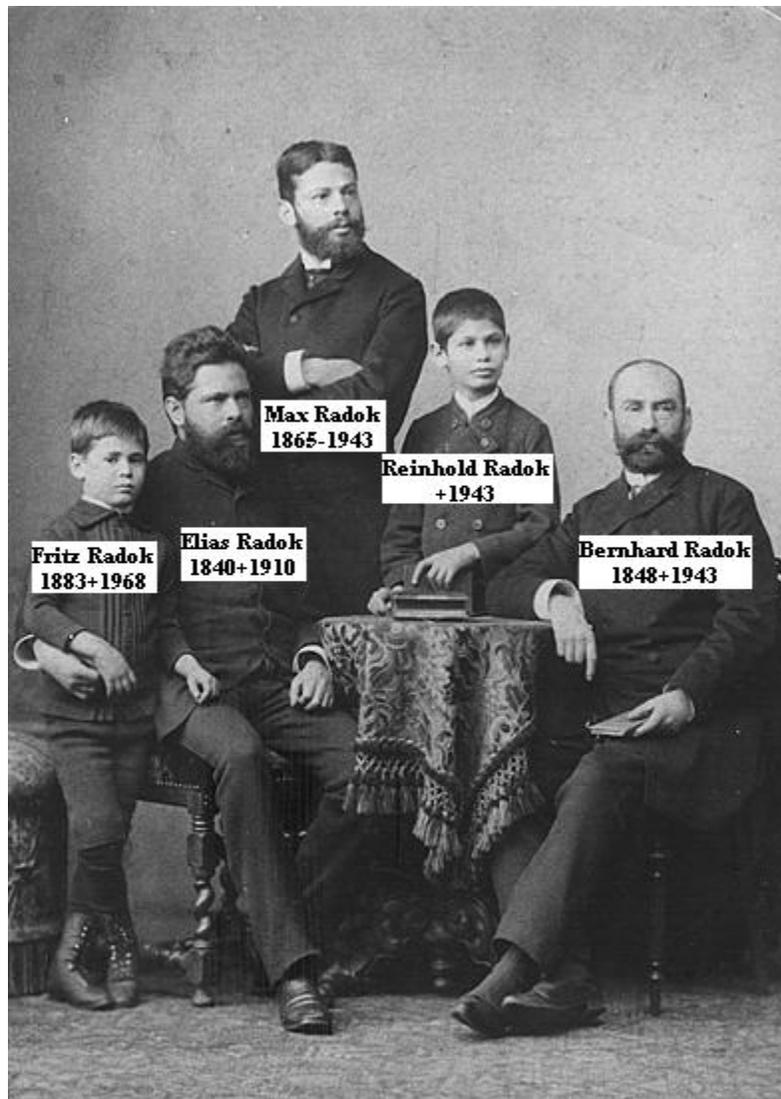
"*Scholem aleichem*" called the poor and begging sons of Israel, who had assembled in front of the synagogue and into the outstretched hands of which the wealthy Jews threw many small coins.

Immense excitement was caused among the locals by the recall of the laws, unfavourable to the Jews. In fact, during the Sixties of the 19th century, all laws and rules, by which the Jews lacked freedom, were declared invalid and all Jews became equivalent to other citizen of the country and therefore could change their place of residence, marry, acquire wealth and their real estates had no longer to be entered in special registers, so-called Jew-registers at the District Courts. The natural result of this event was that all Kalady Jews sold as fast as possible their property; if they could not get rid of it, they left behind their houses and magazines, made out of stone, and emigrated to all parts of the world.

Most of them were lucky and reached undreamed wealth, only a small number of them lived and died in poverty in the wide world. Emigration out of Kalady became an epidemic and involved the young as well as the old. In just a few years, 660 people left Kolodeje, halving the population.

But we shall let the numbers speak for themselves. In 1857, there lived 1327 people in the 150 houses of the parish Kolodeje. There were 127 Christian and 141 Jewish families. The number of people with the Israelitic Religion was 679, of those with the Christian religion 648.

After the emigration, only a few families remained which eventually reduced to three. At the present time live here the families Radok, Spaeth and Kohn, altogether 10 persons.



Elias Radok's fiftieth birthday 1890

Looking at the larger fortunes of the local Jews - and also the excess of the number of Jewish family members - as well as the fact that the civil rights were distributed according to possessions, so that, for example, the right to vote depends not as today on democratic rules but on wealth, we arrive at the interesting insight that after the year 1848, although for three decades all power in the parish was in the hands of the Jews, nevertheless formally the power was represented by a Christian mayor.

However, the office of the first parish councillor and the commissioner of police always remained in the hands of the Israelites.

I am wondering whether those suddenly enriched compatriots from Kolodeje or their successors, those millionaires of Hungary, Lower- and Upper-Austria, England and Italy they still think back to the two small settlements on the banks of the Luznice,

where their great-grand-mothers bore their children, worried or rejoiced, died and dreamed the eternal dream? Do they recall the small semitic island in the Czech sea, where the magic confession *schema Israel! Adonnaj elouhejno, adonnaj echod* (Hear Israel, the Lord is our God, the Lord alone) gave their ancestors the strength of mind and endurance in a greater measure than to any other people?

They do not recall this any more. They forgot soon completely. But there came the time when they still remembered, even had to remember. At the historic moment when the Czech Republic arose, remembrances came flying from abroad to the small valley of the quiet river Luznice. The compatriots demanded from Kolodeje their local registration (for material reasons) in order to document that they belonged to Kolodeje and were therefore Czechoslovak citizen.

But also this brief recall perished soon through the wave of forgetting in the noise of the foreign capitals.



Kolodeje's fields and forests 1958

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